*FOURTH EDITION.*

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THE

# INTELLECTUAL AND MORAL DIFFERENCE

BETWEEN

# MAN AND MAN.

A

# *S E R M O N.*

[*Price One Shilling and Sixpence.*]

THE

# *INTELLECTUAL AND MORAL DIFFERENCE*

BETWEEN

# *MAN AND MAN:*

A

# SERMON,

PREACHED AT

## The Old Jewry,

*Sept. 24th*, 1797,

ON OCCASION OF THE DEATH OF

*THE REVEREND JOHN FELL,*

Formerly of Thaxted in Eſſex, lately of Homerton, in Middleſex.

BY HENRY HUNTER, D.D.

MINISTER OF THE SCOTS CHURCH, LONDON WALL.

MULTIS ILLE BONIS FLEBILIS OCCIDIT.——HOR.

Publiſhed at the Requeſt of

THE GENTLEMEN SUBSCRIBERS TO MR. FELL's LECTURES

On the Evidences of the Chriſtian Religion.

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1798.

BRITISH MUSEUM

TO

*JAMES DAVIDSON*, TREASURER:

| | |
|---|---|
| NATHANIEL CHILD, | SAMUEL FAVELL, |
| WILLIAM HAINWORTH, | GEORGE MERITON, |
| JAMES PEARSON, | NICHOLAS PHENÈ, |
| STEPHEN PONDER, and | RICHARD SHARP, |

The reſpected Committee of Subſcribers toward the eſtabliſhment and ſupport of the Rev. John Fell's Lectures on the Evidences of the Chriſtian Religion.

GENTLEMEN,

WITH mixed emotions of diffidence and of gratitude, I undertook the painfully pleaſing taſk which your kind partiality impoſed, that of paying the laſt tribute of your affection, and of my own, to our late valuable and juſtly regretted Friend. It was impoſſible not to feel as well the delicacy and difficulty, as the reſpectability of the ſituation in which

which you had placed me; but the conſciouſneſs of having engaged in a "labour of love," and of poſſeſſing a mind purified from all malevolence, inſpired confidence, and regulated the compoſition of my diſcourſe. Whatever my own ſentiments of the execution may be, it would ill become me affectedly to undervalue what you have been pleaſed to approve. And as that approbation has been expreſſed by a requeſt, which has to me the weight of a command, that the Sermon ſhould be committed to the preſs, you will forgive me if I avail myſelf of the opportunity which this gives me, of rendering my public and very ſincere acknowledgements, not merely for your flattering attentions to myſelf, but for the honourable ſtand which you have publicly made in the great cauſe of friendſhip, humanity, and religion.

But

But for you and your honourable aſſociates, a wiſe, a learned, and a good man might have pined a while in want, and then ſunk into the grave unheeded, unlamented, degraded. You diſpelled the vapour which threatened to ſhrowd his ſetting ſun; you encircled his head with unfading laurels; and, in beſtowing the decent honours of ſepulture and a monument on his remains, you have reared a monument for yourſelves, which the hand of time is unable to demoliſh.

If the harſhneſs with which he was treated ſhall be the means of procuring for his Succeſſor kinder and more dutiful behaviour; if the exertions of his genius, almoſt in death, towards extending the knowledge and influence of divine truth, ſhall kindle that ſacred flame in ſurvivors; and if the example of your diſintereſted benevolence ſhall be felt, underſtood and adopted, then we ſhall have the conſolation of reflecting,

flecting, that our friend's latter end was better than the beginning, and that, like another Samſon, he had obtained a greater triumph at his death, than all thoſe of his life.

I have the honour to be,

With unfeigned affection,

And heart-felt gratitude,

GENTLEMEN,

Your obedient Servant,

HENRY HUNTER.

*Bethnal-Green Road,*
*April 9th*, 1798.

# *The intellectual and moral Difference between Man and Man:*

A

# SERMON.

1 COR. XV. 40—42.

THERE ARE ALSO CELESTIAL BODIES, AND BODIES TERRESTRIAL; BUT THE GLORY OF THE CELESTIAL IS ONE, AND THE GLORY OF THE TERRESTRIAL IS ANOTHER. THERE IS ONE GLORY OF THE SUN, AND ANOTHER GLORY OF THE MOON, AND ANOTHER GLORY OF THE STARS: FOR ONE STAR DIFFERETH FROM ANOTHER STAR IN GLORY. SO ALSO IS THE RESURRECTION OF THE DEAD.

THE conſtitution and courſe of Nature are a copious ſource of religious inſtruction. Things viſible tranſport us into the boſom of the inviſible God; and tranſient objects waft the ſoul to thoſe which are permanent, immutable, eternal. Amidſt the num-

ber and immenſity of the works of God, How few are within the ſphere of human knowledge! And of theſe few, How little is actually known! The eye, however, without pain or wearineſs, travels through the vault of heaven, and numbers and meaſures orbs upon orbs, which are performing revolutions regular, and ſome apparently irregular, around the globe aſſigned for the habitation of man. Art ſteps in, and lends a little feeble aſſiſtance to Nature; and a few of the heavenly bodies ſeem to approach, and to increaſe in magnitude. When both nature and art are exhauſted, imagination takes up and purſues the proceſs, till it too is loſt in infinity.

After all, theſe are merely material worlds. They poſſeſs unconſcious magnificence; they obey laws, and they fulfil deſigns, of which they have no comprehenſion. But the eye which contemplates them is the organ of a being far more glorious than they are. "There is a ſpirit "in man, and the inſpiration of the Almighty "giveth him underſtanding." Without quitting our parent earth we mingle with creatures of a much higher order, who enjoy

conſcious

conſcious exiſtence, who comprehend their high deſtination, who feel themſelves in a progreſs of improvement, who are ſuſceptible of kind impreſſions, and are capable of returning them, who exult in their own immortality, and find delight in communion with "the "Father of ſpirits." They are with us, but we ſee them not. While we take ſweet counſel with them, lo, they are gone. A wall more impenetrable than adamant ſevers us from them; they have eſcaped to the world of ſpirits, and we ſtill continue immured in fleſh and blood. But Chriſtianity draws aſide the veil; it throws a bridge over the gulf profound, and reſtores the intercourſe. Recollection brings departed excellence back to us; the wings of hope, more rapid than the eagle's flight, convey us to "the ſpirits of "juſt men made perfect," to the aſſembly of thoſe who "inherit the promiſes." "Being "dead, they yet ſpeak;" they continue to form a bond of union among the living, which death is unable to diſſolve; the cold ſtone which covers the lifeleſs clay kindles affections never to be extinguiſhed; "death is "ſwallowed up in victory."

In anſwering the cavils of infidelity, on the ſubject of the grand Chriſtian doctrine, "the "reſurrection of the dead," the Apoſtle Paul employs a variety of ſimple and familiar images tending to ſhew, That the moſt ſublime myſteries of religion have their counterpart in objects the moſt obvious to the human underſtanding, nay to the very ſenſes. He refers the objector to the well-known, yet incomprehenſible, manner in which the vegetable tribes are reproduced; periſhing in order to be renovated, diſappearing for a ſeaſon to re-appear more glorious, dying on purpoſe to be quickened to newneſs of life. He refers to the various ſpecies of animal ſubſtance, whoſe form and texture are adapted to the elements in which they are to live, and to the purpoſes which they are deſtined to fulfil. He refers to the apparent varieties, in point of excellency and importance, of the heavenly bodies, as adumbrating excellence and importance of a different, and of a far ſuperior kind.

Theſe elucidations are employed ultimately with a view to "that great and notable day "of the Lord," when He who ſitteth upon the

the throne ſhall ſay: "Behold I make all "things new:" when "all that are in their "graves ſhall hear his voice, and ſhall come "forth:" yet, as there is a cloſe, an inſeparable connection between what man now is, and what he ſhall be, may not the ſelf-ſame beautiful and impreſſive imagery be employed, to diſplay the preſent, progreſſive, glory of renewed humanity, the germ of that tranſcendent "glory which is to be revealed?" As "one ſtar differeth from another ſtar in glory," ſo alſo one human being even *now* differeth from another, in endowments, in attainments; and "ſo alſo is the reſurrection of the dead."

That we may preſerve order and diſtinctneſs of thought, I ſhall endeavour to arrange what occurs to me on the ſubject, thus propoſed, under the following particulars: One human being differeth from another, in reſpect of—external form—of original mental powers—of intellectual improvement—of moral excellence—of devotional elevation:—and all theſe looking forward unto, and iſſuing in, that perfected ſtate of human nature,

which ſhall be effected by the almighty power of God at the reſurrection of the dead.

I. It is part of the œconomy of Nature that one man ſhould differ from another in reſpect of *external form*; as one ſtar differeth from another ſtar in ſplendor, and in magnitude. Of all the productions of divine power and ſkill which are obvious to the ſenſes, or to the underſtanding, the human figure ſtands confeſſed the moſt beautiful, the moſt noble, the moſt excellent. What colours, and what comely proportions! What animation, what flexibility, what ſtrength, communicated to a clod of earth! What uniformity of ſtature and texture; what endleſs and aſtoniſhing variety! How few the deviations from the ſtandard of perfection; how infinite the modifications of that perfection! Every individual a being highly favoured of Him who made man "after his own image," and each individual peculiarly diſtinguiſhed by a certain meaſure and degree of his Maker's favour! How many are the ways of manifeſting the difference between man and man, by ſhape, by gait, by attitude, by look, by voice, by a thou-

a thouſand unutterable, inconceivable ſome-things, felt and underſtood, but not to be explained!—" I will praiſe thee, O God, " for I am fearfully and wonderfully made." " Thou haſt made man a little lower than " the angels, and haſt crowned him with " glory and honour."

Has the Creator diſtinguiſhed thee, O man, by any felicity of configuration? Let it miniſter to gratitude, and not to pride. Dareſt thou " to deſpiſe thy brother, or to ſet at " nought thy brother," on the compariſon of certain exterior graces, which fade and vaniſh while the compariſon is ſtating? Be thy ſuperiority what it may, accident may cruſh it, diſeaſe may undermine it, time will waſte it, death will deſtroy it. Growth, maturity, decay, run imperceptibly into each other, till man at length ſink into the duſt out of which he aroſe. The ſun riſes, travels in the greatneſs of his ſtrength to meridian glory, deſcends, and ſets, to riſe again in the morning. The moon waxes, and fills her orb, and wanes, to be renewed in her month. " There " is hope of a tree, if it be cut down, that it

" will ſprout again, and that the tender branch " thereof will not ceaſe; though the root " thereof wax old in the earth, and the ſtock " thereof die in the ground; yet through the " ſcent of water it will bud, and bring forth " boughs like a plant. But man dieth and " waſteth away: yea man giveth up the " ghoſt, and where is he? As the waters " fail from the ſea, and the flood decayeth " and drieth up: ſo man lieth down, and " riſeth not till the heavens be no more, they " ſhall not awake, nor be raiſed out of their " ſleep."

But at every period of exiſtence, ſomething of the Creator's image is impreſſed even on the human form. The infant Moſes was " a goodly child," " exceeding fair," or fair to God.—When Saul " ſtood among the " people, he was higher than any of the peo- " ple, from his ſhoulders and upward."—" In " all Iſrael there was none to be ſo much " praiſed as Abſalom for his beauty: from " the ſole of his foot even to the crown of " his head, there was no blemiſh in him." And has the hoary head no beauty? Is it

not

not " a crown of glory, when found in the " way of righteouſneſs?" Some, however, of theſe inſtances preſent that moſt humiliating of all objects, a beautiful or majeſtic form united to a foul and grovelling mind. Whereas the dawn, the maturity, and the decline of the worthy and the wiſe, under the homelieſt outward appearance, promiſe a beauty far exceeding all that is now called fair among the children of men. " Beloved, now are we the " ſons of God, and it doth not yet appear " what we ſhall be: but we know, that " when he ſhall appear we ſhall be like him; " for we ſhall ſee him as he is."—" Our con- " verſation is in heaven, from whence alſo we " look for the Saviour, the Lord Jeſus Chriſt: " who ſhall change our vile body, that it may " be faſhioned like unto his glorious body, ac- " cording to the working whereby he is able " even to ſubdue all things unto himſelf."

II. As one ſtar differeth from another ſtar in glory, ſo man differeth from man in reſpect of *original mental powers*. Every rational intelligent being is a glorious creature. Every living ſoul is a ſtar, a ſun; but how incon-

inconceivable is the diſtance between ſoul and ſoul! Nature indulges herſelf in no very extenſive range, in forming the human body. The ſtandard for all latitudes, and for all ages of the world, is nearly the ſame. The difference of ſtature between the Laplander and the Patagonian, and all the intermediate ſhades of diverſity, are rather the effect of various habits of living, than a difference of original conformation. But in forming minds, Deity exerciſes unbounded ſovereignty, from the point where rationality is faintly diſcernible, up to the exalted capacity which preſſes on the ſphere of angels. Here we light on a ſpirit ſo dark, ſo dull, ſo contracted, that no inſtruction, no culture, no perſeverance of aſſiduity is able to rouſe, to illumine, to enlarge it. It hovers from firſt to laſt on the ſurface of the abyſs, incapable of making one generous effort to riſe into a purer region. There ſprings into life, a ſpirit all light, all energy, all enlargement, which outruns tuition; it manifeſts a divine original; it mingles in the purſuits, the attainments, the enjoyments of pure intelligences. "How noble "in reaſon! how infinite in faculties! in form

"and

" and moving how expreſs and admirable! in " action how like an angel! in apprehenſion " how like a God!" Not greater the difference between the ſun in noon-tide luſtre, and the ſtars which then " hide their dimi- " niſhed heads," than between a Newton and the man who with difficulty learned to reckon up to twenty. Yet both are men, both glorious, both immortal, both in a ſtate of progreſſion that knows no bound.

Let not, then, the man of more limited endowments deem his Maker unjuſt or unkind. He has dealt bountifully with thee, my friend, in that he hath made thee a partaker of reaſon and ſpeech. The faculties which he hath beſtowed, are adapted to the ſtation which he intended thee to fill. Happineſs is far ſuperior to knowledge, and is not always found in alliance with it; and God intends thou ſhouldſt be happy. Think not meanly of thyſelf, for thou art the workmanſhip of the Moſt High; and He deſpiſes not the meaneſt of the works of his hands. Let not thy talent, though ſingle, be buried in the ground. By uſe it will increaſe, both in number and value.

Envy

Envy not thy more intelligent neighbour. There are beings far more highly exalted above him, than he is above thee. If his talents are multiplied, his reſponſibility is proportionably increaſed. More intimate converſe with "the Father of lights" will make thee wiſer than "Solomon in all his glory." "With Him is the fountain of life, and in his "light thou ſhalt ſee light."

Let not the poſſeſſor of ten talents "think "of himſelf more highly than he ought to "think." They were given; given not abſolutely, but in truſt. They will be re-demanded, together with the intereſt which they have produced. They are liable to loſs; they will be impaired by time; the ruin, not the palace, will at length meet the eye. Employ ſuperior faculties with the mildneſs, condeſcenſion and benevolence of the Supreme intelligence. Be a ſun, not to dazzle but to illuminate, to warm not to ſcorch, to quicken not to deſtroy. With all that penetration and ſagacity, thou haſt not yet paſſed the threſhold of the temple of knowledge. Thy powers, however vaſt, are loſt in the immenſity of God.

God. Thy preſent elevation is the mere crawling of the inſect, thy preſent illumination but groſs darkneſs, compared to the exaltation, the light, the glory which it is thy high deſtiny, in a higher world, to attain.

III. As ſtar differeth from ſtar in glory, ſo one human being differeth from another in reſpect of *intellectual improvement*. This is the glory of man. A degree of creative power is conferred upon him. He has no power over his own formation, or over the meaſure of his original faculties, but their application and improvement are confided to himſelf, and for theſe he is accountable to the great Author of his being. Of all thoſe glorious orbs of light which ſurround us, no one is endowed with the faculty of ſelf-direction. Which of them can add a ſingle atom to its magnitude, or deviate a ſingle hair's-breadth from its preſcribed orbit? They all continue to be what they were from the beginning. The faculties of the animal arrive quickly at their maturity, and there ſtop ſhort for ever. The awkward improvement into which man ſometimes cruelly forces ſome of the brute creation

creation is an object of diſguſt and deriſion, rather than of approbation or wonder. But what a ſpectacle of delight to ſuperior beings, to the God who made him, is a human being who knows, who prizes, who improves the gifts of his Creator; who is daily adding to his intellectual ſtature, daily enlarging his ſphere, daily increaſing his ſtore? But, alas! man likewiſe poſſeſſes the unhappy, the fatal ability of cramping his ſtature, of narrowing his ſphere, of neglecting or waſting his treaſure. Like the lofty mountain he is inſenſible of his own elevation; like the inſathomable mine, or the flinty rock, he prizes not the precious gem which God has planted in his boſom. With a careleſs profuſion he permits the copious ſprings of nature to ſpend themſelves on the barren waſte, or, with deſperate hand, extinguiſhes the heaven-born flame within him.

Hence a new order of things ariſes, and differences between man and man of infinitely greater importance appear. In the hands of this man, one pound, one talent, through induſtry, through frugal manage-

ment, through wiſe application and uſe, is multiplied tenfold: in thoſe of his neighbour, through indolence, through extravagance, through miſapplication, ten melt away into leſs than nothing. That man's native inheritance was ample, the climate excellent, the ſoil prolific; it might have produced thirty, ſixty, an hundred fold. But he beſtowed no culture upon it; he truſted all to the benignity of nature; he ſlumbered and ſlept: "and lo, it is all "grown over with thorns, and nettles have "covered the face thereof, and the ſtone-wall "thereof is broken down." That felicity of nature on which he depended, his own folly has converted into a puniſhment and a curſe. Mark what a contraſt his neighbour's field preſents. Of much ſmaller extent, much leſs favoured as to ſoil and climate, it has actually increaſed in ſize, it is loaded with productions before unknown to the ſoil; becauſe the proprietor "fenced it, and gathered out "the ſtones thereof, and planted it with the "choiceſt vine, and built a tower in the "midſt of it; and alſo made a wine-preſs "therein:" and lo, "inſtead of the thorn "comes up the fir-tree, and inſtead of the

"briar

" briar comes up the myrtle-tree." Such is the human mind. Such are talents cultivated or neglected. Such is man going on from ſtrength to ſtrength, mounting from pinnacle to pinnacle; or man waxing feebler and feebler, ſinking deeper and deeper, from one abyſs to another, till the angel is ſunk in the brute, or transformed into the demon. But this laſt idea carries me forward to the conſideration of a

IV. Fourth reſpect, in which man tranſcendeth man, as one ſtar exceedeth another ſtar in glory, namely, *moral excellence*. Would to God it were uncharitable to ſuſpect, or impoſſible to believe, that intellectual improvement, and moral excellence could be ſeparated. But that ſtubborn teacher Experience, too, too often, exhibits in the haunts of vice, a cultivated mind aſſociated with a degenerate heart, and mental powers bordering on the angelic, employed only in deviſing evil. Goodneſs, on the other hand, is frequently contented to take up her abode with the ſimple, to feed upon the crumbs which fall from the rich man's table, and to paſs for a fool with the

prudent

prudent of this world. It is moral worth, however, which conſtitutes the true glory of man. He who has diſcovered one defect in his own character and ſupplied it, one fault and has rectified it, has explored and navigated to better purpoſe than the diſcoverer of iſlands ſlumbering in the boſom of the Pacific Ocean, or than the man who has gained the prize for ſolving the problem of the longitude. He who has invented, diſcloſed, and is practiſing, a method of increaſing the ſum of human virtue and happineſs, and of diminiſhing the ills of life, is by far a more excellent genius than the conqueror of a new world, or the diſcoverer of an unknown planet. Do we therefore decry Science, and undervalue the patient, laborious and uſeful reſearches of ingenious men? God forbid. Much leſs would we be thought to inſinuate that goodneſs is to be ſought for only in the manſion of ignorance, or that genius is always, or even generally, miſled by paſſion, or degraded by vice. But what we would earneſtly inſinuate, and frequently repeat, is this, That the choiceſt gifts of nature, even thoſe of the underſtanding, are much inferior

in point of certainty, of ſolidity, of duration, of the power of communicating happineſs, to the calm, unoſtentatious, unpretending graces of a Chriſtian ſpirit, which are the gift of God to every one who aſketh them, and who maketh it the great ſtudy of his life to attain them. Angels excel demons, not becauſe they are wiſer, but becauſe they are better: and virtue is the only permanent good: for "whether there be prophecies, "they ſhall fail; whether there be tongues, "they ſhall ceaſe; whether there be know-"ledge, it ſhall vaniſh away." But "charity "never faileth." The characters of the Chriſtian, faith, and hope, and charity, abide, when thoſe of the ſcholar are obliterated. Learn, then, O man, wherein thy real dignity conſiſts. Strive to be uſeful rather than to ſhine. Approve thyſelf to God, whatever may be thy eſtimation among men. Attainments in ſcience may be loſt, they may become detrimental to the poſſeſſor. A well-earned reputation may be blighted by the baleful eye of envy, by the envenomed tongue of calumny. But every ſtep made in holineſs of life, is a progreſs made for all eternity; and "Who

"is

" is he that ſhall harm you, if ye be followers " of that which is good?" Science, like the meteor, alarms, perplexes, confounds; indicates a perturbed ſtate of the elements, which threatens deſolation and death: goodneſs, like the ſteady, fixed luminary, occupies a higher and purer region, ſhines without glare, is beſt contemplated in ſilence and ſolitude, and ſends its " ſtill ſmall voice" home to the heart. Once more.

V. As one ſtar differeth from another ſtar in glory, ſo alſo a man is more excellent than his neighbour, in reſpect of *devotional elevation*. What man is to himſelf, and what he is to his brother, are conſiderations of no ſlight importance; but, What is he to God? It is this which aſcertains his character, and which determines his ſtate. The preceding gradations of human excellence refer, if taken unconnected with religion, merely to our preſent exiſtence. They conſtitute the reſpectability, the felicity, of threeſcore years and ten; they embelliſh life; they are the cement and the glory of human ſociety; but when religion takes them into her boſom, and ſpreads her heavenly mantle around them, they take

together an angel's flight to their native home; they return to God who gave them; they become immortal; they ſtretch forward into eternity.

It was thus that converſe with God on the mount, communicated luſtre to the face of Moſes, preſerved the eye from dimneſs, and ſuſtained the natural force unabated up to the age of a hundred and twenty years. Nature had beſtowed on that prophet uncommon beauty of perſon, with extraordinary mental powers. Thoſe powers had been carried to the higheſt human perfection by diligent culture, for he "was learned in all the "wiſdom of the Egyptians, and was mighty "in words and in deeds." In moral conduct, through all the ſtations and relations of life, Who ſo amiable, ſo reſpectable, ſo dignified as Moſes; from the period of his keeping a flock in the wilderneſs of Horeb, as ſervant to his Father-in-law, up to his ſwaying the ſceptre as king in Jeſhurun? But it was piety which lent grace to beauty, and gave energy to powers of thought. It was religion that embelliſhed and directed learning; that beſtowed a charm on eloquence, and prompted the ardent ſpirit to undertake,

undertake, and to atchieve, deeds of high renown. It was the penetrating eye of faith, fixed on the inviſible God, which looked down with holy contempt on the honour of being "called "the ſon of Pharaoh's daughter," on the tranſient pleaſures of ſin, on "the treaſures in "Egypt;" and which determined him to prefer to all theſe, a participation in "affliction "with the people of God, and the reproach of "Chriſt." It was the ſublime ſentiment of God, and of a future and eternal "recompenſe "of reward" which ſurmounted every difficulty, offered up every ſacrifice, fulfilled every duty, ennobled every ſituation. Eſtimable as a ſon, a huſband, a brother, a father, a maſter, a prince; as a lawgiver, a moraliſt, a philoſopher, a poet, an hiſtorian; he becomes inexpreſſibly more eſtimable as an interceſſor with heaven in behalf of the guilty, as the devout harbinger of Meſſiah the prince, as the herald of immortality. And mark even the temporal rewards of piety. On this Moſes, and on that other prophet, whoſe devotional character ſtands ſo high in the ſacred record, was the diſtinguiſhed grace beſtowed, of appearing in glory on the mount of transfigura-

tion, to bear witneſs to the moſt exalted model of devotion; who there exhibited the moſt ſtriking diſplay of the transforming power of religion. For there the carpenter's ſon, the penſioner on the bounty of the poor, the companion of fiſhermen, the friend of publicans and ſinners, the out-caſt of ſociety, "was transfigured before them; and his face "did ſhine as the ſun, and his raiment was "white as the light." And thus every one who lives near to God, in the ſpirit of prayer, in the ſpirit of love, in the ſpirit of holineſs, is, in his day, an Enoch walking with God, ready to be tranſlated by taſting of death; a Moſes, riſing ſuperior to all earthly regards, panting for the recompenſe of the reward; an Elias "very jealous for the Lord God of "hoſts," ready to mount on "a chariot of "fire," to aſcend into heaven.

After all, this is only a preparatory ſcale of glory. As the heavens and earth which now ſubſiſt, are haſtening to give place to "new heavens and a new earth, wherein "dwelleth righteouſneſs," ſo the progreſſive glory of regenerated humanity is about to iſſue in

in " a far more exceeding and eternal weight " of glory," ſo tranſcendent as to eclipſe all that preceded; " the former things ſhall " not be remembered, neither come into " mind." O how much is reſerved " until the " times of the reſtitution of all things," until " the reſurrection of the dead!" The felicity of patriarchs and prophets remains incomplete. The duſt of Abraham, Iſaac and Jacob ſtill repoſes in " the cave of the field " of Machpelah." The body of Moſes " lies " buried in a valley in the land of Moab, over " againſt Beth-peor:" " God having pro- " vided ſome better things for us, that they " without us ſhould not be made perfect." They longing wait for the arrival of our ſpirits in the realms of bliſs; for it is an approximation of the fulneſs of times, it is an aſſurance, that the day of their, and our, final redemption draweth nigh. Our departed Chriſtian friends without us cannot be made perfect. Their immortal ſpirits, for ever emancipated, " wait for the adoption, to wit, " the redemption of the body:" they wait till the number of the Lord's redeemed ſhall be completed, when " the ranſomed of the

" Lord ſhall return together, and come to " Zion with ſongs, and everlaſting joy upon " their heads:" then " they ſhall obtain joy " and gladneſs, and ſorrow and ſighing ſhall " flee away:" " and they that be wiſe ſhall " ſhine as the brightneſs of the firmament, " and they that turn many to righteouſneſs, " as the ſtars for ever and ever;" then " that " which is perfect being come, that which is " in part ſhall be done away."

In theſe important and intereſting reſpects man differeth from man; thus is one man exalted far above another, both here and hereafter; and ſuch is the progreſſion of the human ſoul under the renewing influence of the ſpirit of the living God. Man was formed to " go from ſtrength to ſtrength;" " to " grow in grace;" to advance towards perfection; to " preſs toward the mark, for the prize " of the high calling of God in Chriſt Jeſus." The life of a Chriſtian is to " add to his faith, " virtue; and to virtue, knowledge; and to " knowledge, temperance; and to temper- " ance, patience; and to patience, godlineſs; " and to godlineſs, brotherly kindneſs; and

" to

" to brotherly kindneſs, charity:"—" till " we all come in the unity of the faith, and " of the knowledge of the Son of God, unto " a perfect man, unto the meaſure of the ſta- " ture of the fulneſs of Chriſt:"—and " ſo " alſo is the reſurrection of the dead;" " when " with open face, beholding as in a glaſs the " glory of the Lord, we ſhall be changed into " the ſame image, from glory to glory, even " as by the ſpirit of the Lord."—" The dead " in Chriſt ſhall riſe firſt, then we ſhall be " caught up together with them in the clouds, " to meet the Lord in the air; and ſo ſhall " we ever be with the Lord."

Thus I have attempted a general illuſtration of my ſubject; I now feel myſelf called upon to point it to the particular object of this day's meeting, namely to pay a tribute of affection, gratitude and reſpect, to the memory of our much regretted friend and brother, the late Rev. JOHN FELL.

Having been invited, indeed ſolicited, to contribute my mite on this mournful occaſion, though deeply conſcious of inability to diſcharge

diſcharge the duty of preacher, either to my own ſatisfaction, or to the public expectation, I durſt not decline compliance, leſt a refuſal might have been conſtrued into an affected act of humility, or a real act of unkindneſs to my highly valued friend; into an unmanly fear of ſpeaking what I thought, concerning departed worth, or into an arrogant oppoſition of my individual judgment, to the concurring determination of many characters of firſt-rate reſpectability in point of rank and underſtanding. If no office of difficulty or delicacy were to be undertaken till completely adequate talents were diſcovered, the public ſervice muſt in moſt caſes ſtand ſtill.

I now addreſs myſelf more particularly to you, Gentlemen, who glory in having ſtood to Mr. Fell in the relation of pupils, of friends, of ſupporters of the great public cauſe in which he had engaged, and who have done yourſelves ſo much honour, in putting reſpect on the gray hairs of the guide of your youth, in befriending the friend of humanity, in calling forth, and giving countenance to, the champion of truth. Here, as in every caſe where feeble

feeble man is concerned, your generous exertions have in part been ſucceſsful, and they have partly failed. You have reſcued a dignified character from the fangs of obloquy, you have poured the balm of conſolation into a wounded ſpirit; but you had not the power of prolonging an uſeful life, willingly devoted to the good of mankind. This being denied to your wiſhes and prayers, what was in your power you have done; you followed his remains with mixed emotions of joy, gratitude, and regret to the tomb; you have come up hither this evening to embalm his name with your ſympathy and tears; and you have given to the world a moſt encouraging proof and example, that there is ſufficient diſcernment, ſpirit, and virtue left in it, to vindicate injured innocence, to diſtinguiſh and cheriſh great talents, and to make private friendſhip ſubſervient to the general utility. In ſuch caſes as this, I wiſh it to remain for ever undecided who is honoured the moſt, the giver or the receiver.

As I had not the advantage of an acquaintance with Mr. Fell in early life, nor, from the

the nature of the complaints which terminated in his diſſolution, many opportunities, of late, of converſing with him on ſubjects of all others moſt intereſting to dying men, I muſt content myſelf with detailing to you ſuch particulars as have been communicated to me by perſons who were longer in his confidence, admitted to habits of friendſhip more intimate with him, and who, from peculiar relations, were called to the melancholy office of miniſtering to his ſick and dying moments. All I ſhall farther ſay, at preſent, from myſelf is, that I ſhall ever conſider it as one of the felicities of my life to have acquired his friendſhip at all, though late; and that I ſhall long lament the interruption of that friendſhip by the ſtroke which we this day ſo juſtly deplore; but deplore not "even as "others who have no hope."

Mr. John Fell was born at Cockermouth, in the county of Cumberland, Auguſt 22, 1735, of mean parentage, if that can be deemed mean which implies no vice, and in a very obſcure ſituation. The narrowneſs of the family's circumſtances opened to him, originally,

originally, no higher proſpect than that of paſſing through life as an humble mechanic; and thus he actually entered on his career. But Nature had endowed him with a genius which was not to be reſtrained by the fetters of indigence, nor long confined within the narrow ſphere of a provincial workſhop. He diſcovered betimes ſymptoms of an ardent, inquiſitive, penetrating ſpirit. But the happy years during which others lay the foundation of future eminence and uſefulneſs, had flown over his head cheerleſs, fruitleſs, and almoſt without hope. At the age of twenty, young men, deſtined to literary purſuits, have generally laid up their preparatory ſtock; Mr. Fell had fully attained that age before it was poſſible to trace the faint ſketch of a courſe of literature for him, much leſs to deviſe, and to effect, the means of putting ſuch a plan into execution. Here Providence graciouſly ſeconded the benignities of Nature. He was now fully perſuaded in his own mind to devote himſelf to ſtudy, eſpecially ſuch ſtudy as might eventually qualify him for the work of the Chriſtian miniſtry, which was, from firſt to laſt, the grand object of his ambition.

His

His promiſing talents had not, meanwhile, eſcaped the diſcernment of certain gentlemen of ſubſtance, penetration and generoſity, zealous for the honour and ſucceſs of the Goſpel, and eager to call forth modeſt merit into light. By their counſels and co-operation our friend was, in the year 1757, very advantageouſly placed in the Academy at Mile-End, then under the tuition of that excellent ſcholar, and profound theologian, Dr. Walker *. Mr. Fell was now in his element. He poſſeſſed great bodily, and ſtill greater mental vigour; he had a conſiderable library at his command; he was under the direction of a tutor not more quickſighted to diſcover the dawn of genius, than diſpoſed to foſter it into vigour

* It would be an act of injuſtice to the memory of two amiable and excellent men, to ſuppreſs their names, in giving this diſcourſe from the preſs. Dr. Walker's Colleagues, in the Academy at Mile-End, were Dr. Conder and Dr. Gibbons, whom their piety, learning, and placid diſpoſitions ſingularly recommended to be inſtructors of young men deſtined to the work of the Miniſtry. It was pleaſant to hear Mr. Fell expreſs his reſpect and gratitude to all his tutors. He had reciprocally gained their eſteem and affection, by his docility, talents, application, and the conſequent improvement which he had made under their tuition. He carried with him from the Academy their kindeſt wiſhes, mingled with regret at parting with a pupil ſo dear and ſo reſpectable.

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and luſtre; and he powerfully felt the combined ſtimulus of time loſt, and of liberality exerted, for his improvement and uſefulneſs in the world. It is unneceſſary to ſay that, in circumſtances ſo propitious, his progreſs in every branch of learning, connected with the profeſſion which he had embraced, was uncommonly rapid and effectual. Time was redeemed. The hours allotted to relaxation, to food, to reſt, were abridged, and thoſe of ſtudy and reſearch were proportionably lengthened out. Before ſuch a mind, furniſhed with ſuch opportunities, mountains were levelled, and valleys filled up.

But the purſuits of a ſcholar, in his ſtudy, fall not under the eye of obſervation, and are not a proper ſubject for deſcription. It is ſufficient for our purpoſe to remark, that during the few years which Mr. Fell paſſed at Mile-End, were treaſured up thoſe diverſified ſtores of knowledge which he afterwards diſplayed in the courſe of a long, honourable, acceptable, and ſucceſsful miniſtry; in no leſs than nine literary publications, on a variety of uſeful, ingenious and intereſting ſubjects; in cultivating, with high benefit and improvement

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to them, the minds of ingenuous youth, committed to his care; in diſcharging the public duties of tutor to that ſeminary in which he had once been a pupil; and which, in proceſs of time, entitled him to rank as a literary character, in the eſtimation of prelates themſelves, with the moſt learned dignitaries of our eſtabliſhed church.

Having performed his academical courſe, much to the ſatisfaction of his early patrons, and of his inſtructors, and with much reputation to himſelf, he was in due time, and in the uſual forms, ſent forth to preach the goſpel, by the congregational or independent board of Diſſenting Miniſters. But though he ſoon diſtinguiſhed himſelf as an animated, accurate, and judicious preacher, a conſiderable period elapſed, before his pulpit-talents found their proper theatre. He was invited to preach ſtatedly by a ſmall congregation at Beccles, near great Yarmouth, on the confines of Suffolk and Norfolk, where his labours were well received, and a continuance of them was earneſtly deſired and requeſted; but that people not having been regularly formed into

into a Chriſtian church, he thought proper to decline ſettling among them, though he continued to preach occaſionally, over thoſe and the adjacent counties, waiting, but not impatiently, till it ſhould pleaſe God to call him to the paſtoral office, after which his ſoul aſpired, and the arduous duties of which he was ſo eminently qualified to fulfil. After a variety of leſs important engagements, and of ſhorter duration, which it is needleſs to enumerate, our valued and much eſteemed friend was at length, October 24, 1770, ordained to the work of the holy miniſtry, and undertook the paſtoral charge of the church of Chriſt at Thaxted in Eſſex.

Here again Mr. Fell was in his element. An ample field of uſefulneſs to others, and of improvement to himſelf, was now extended before him. He was in the full maturity of life, and in the full poſſeſſion of all his intellectual powers. He was planted in the boſom of a beautiful and fertile country, and in the heart of an united, affectionate and proſperous flock. He found at once ſufficient employment in the neceſſary duties of his ſtation, and enjoyed

ſufficient leiſure to proſecute his favourite ſtudies. He had the ſatisfaction, which is not always the lot of good men, of ſeeing his labours bleſſed, his church increaſing, and their attachment to himſelf daily waxing ſtronger and ſtronger. Not by preaching merely, did he look for the effect which the goſpel of Chriſt is intended to produce. He poſſeſſed a happy art of inſinuating himſelf into the minds of his people, for he had a kind of intuitive perception of the modes of thinking, of the habits, of the occupations of the inferior, but not leſs uſeful, orders of ſociety, the farmer, the mechanic, the labourer. By entering into their ſphere, by talking to them in their own language, by accommodating himſelf to their capacity, he diſcovered how far they comprehended the drift of his public diſcourſes, and were in a condition to profit by them. Hence he became more and more intelligible in the pulpit, and they, of courſe, more and more intelligent; and hence he acquired an aſcendant over them, ſuch as a wiſe and good man can honeſtly enjoy and exerciſe, but which he will never abuſe.

While

While he ſtood thus well with his more immediate charge, and was thus promoting their intellectual and religious improvement, his manners, his character, his good conduct, were imperceptibly gaining upon every deſcription of perſons in the town of Thaxted, and its vicinity, particularly on the rector of the pariſh. This worthy clergyman was ſucceeded by a younger branch of a noble family *, who, with a liberality which ſheds luſtre on nobility, overlooked, likewiſe, the diſtinction of churchman and diſſenter; who frankly tendered Mr. Fell his friendſhip, and thought himſelf honoured by receiving our friend's in return. The popularity of the diſſenting teacher ſometimes thinned the pariſh church, and crowded the meeting-houſe; but this excited no jealouſy on the one hand, and no inſolence on the other; for theſe are the vices of little minds, which genius and religion reject with equal abhorrence. Another gentleman, from the Univerſity of Cambridge †, of rank, reſpecta-

* The Rev. Mr. Maynard, brother to Lord Maynard.

† Mr. Heckford, well-known, and equally reſpected, in the Republic of Letters, not only as a claſſical ſcholar, but

bility, and learning, who became reſident at Thaxted, attracted by the general eſtimation in which Mr. Fell's perſon, character and abilities were held, ſought, and obtained his intimacy: a farther, and a ſtriking proof "how meekly the good man "had borne his faculties." Indeed, he needed but to be known, in order to be both beloved and reſpected.

Soon after his ſettlement in Eſſex, the publication of his "Eſſay on the Love of One's "Country;" of "Four Letters on genuine "Proteſtantiſm," and an "Examination of the "Juſtice and Utility of Puniſhment in Caſes of "Conſcience," which quickly followed each other, contributed, in a high degree, to the extenſion of his literary reputation: and at laſt his "Eſſay on the Demoniacs," in anſwer to the ingenious and learned Rev. Hugh Farmer's book on that ſubject, ranked him among the firſt polemical writers of the day. This is neither the time nor the place to make an enumeration of his ſeveral productions, much

alſo for his ſingular proficiency in the Old Engliſh and Saxon literature.

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leſs to attempt a character of them; they are already well known to almoſt all his friends. He has been accuſed of employing an unwarrantable degree of acrimony in ſome of his controverſial writings. But it ought to be conſidered, that Mr. Fell, ardent in every purſuit on which he ſeriouſly entered, felt peculiar ardor when he engaged in the cauſe of that Divine Revelation which he venerated. A man in earneſt is not to be haſtily condemned, though he may deviate ſomewhat from courtlineſs of phraſeology, and employ the blunt diction of truth *.

* Some Readers will, no doubt, be gratified by the following complete Liſt of Mr. Fell's publications, according to the order in which they appeared.

1. Eſſay on the Love of one's Country, 8vo. Buckland.
2. Four Letters on genuine Proteſtantiſm, 8vo. Buckland and Dilly.
3. The Juſtice and Utility of Puniſhment in Caſes of Conſcience, examined, in a Letter to Mr. Burke. 8vo. Dilly.
4. Eſſay on the Demoniacs, 8vo. Dilly.
5. The Idolatry of Greece and Rome, diſtinguiſhed from that of other ancient Nations, in a Letter to the Rev. Hugh Farmer, 8vo. Dilly.
6. Eſſay towards an Engliſh Grammar, with a Diſſertation on the Nature and Uſe of the auxiliary Verbs, 12mo. Dilly.
7. A Review of the ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ, or Diverſions of Purley, by Mr. Horne Tooke.

He was now become the oracle of the northern parts of Eſſex, and ſuch was his fame for general literature, particularly for critical acumen in biblical knowledge, that there poured in upon him, from his brethren in the miniſtry, of all denominations, applications innumerable for his ſolution of claſſical, theological, and biblical difficulties. Theſe he frequently gave with equal frankneſs, ingenuity and ſolidity. His ſuperiority was joyfully acquieſced in, confidently reſorted to, and it kindled no envy. His growing reputation drew upon him applications, and engaged him in employments, of a different kind. One of the gentlemen who had patroniſed his early life, and contributed ſo ſucceſsfully to draw him out of obſcurity, by procuring the means of a learned education for him, was induced, ſoon after his being fixed at Thaxted, from full conviction of his ſuperior qualification for ſuch a truſt, to requeſt him to undertake the inſtruction of an only and darling ſon, in whom all his

8. A Review of Savary's Letters on Egypt.
9. An Examination of the Poems of Rowley, publiſhed by Chatterton, 8vo. Bathurſt.

worldly

worldly hopes centered. The charge was accepted, and executed, entirely to the ſatisfaction of the parent, with much emolument to the pupil, and with equal credit to the tutor. To that pupil *, now himſelf a gentleman of high reſpectability in a liberal profeſſion, I ſtand indebted, among many other obligations, for my firſt knowledge of Mr. Fell's hiſtory, character, and writings; and by his friendly communications I am now chiefly enabled to offer this tribute of juſtice to our common friend. With what a ſpirit, in what a ſtrain, and on what a plan he conducted the great buſineſs of domeſtic education, you will be able to form a judgment from the quotation which I am going to produce, from a letter of his own to this his firſt, and, for ſome time, only pupil, ſoon after he had left him, and who was entering on the world, twenty three years ago:

" Do you, my dear youth, think nobly:
" act juſtly. Always remember that there
" are more in this country than yourſelf and
" favourite party. Never forget that your
" own country is not the only one in the

* Mr. James Pearſon, of Baſinghall ſtreet.

" world, which has a right to divine privi-
" leges. Be aſſured that whatever is unjuſt
" in England, can never be juſt elſewhere.
" You have a natural right to eat and drink,
" and to enjoy likewiſe all the advantages of
" your own nature, which is intelligent and
" rational; ſo have the wild Africans, and
" the wretched ſlaves in Jamaica. You
" ought to think and judge what is beſt for
" yourſelf, and follow your own conſcience;
" ſo ought your neighbours. Others ought
" not to purſue their own intereſt at your ex-
" penſe, nor to provide for their own ſafety,
" by ſtripping you of all defence; nor ought
" you in any caſe, to act thus towards others.
" Abhor what is mean, ſelfiſh and baſe. As
" far as poſſible, let your conduct be conſiſt-
" ent with your profeſſions; and be always
" aſſured that you have more defects than are
" known to yourſelf. For this reaſon, be
" modeſt before men, and be abaſed in the
" ſight of God, who looks into the heart."

" Forgive the length of this letter. I love
" to talk with you; I expect to hear good
" things of you. But if ever it ſhould be

" ſaid

" ſaid in my hearing that you encouraged " what is in itſelf unjuſt, oppreſſive, tyran- " nical, or injurious to the rights of human " nature, I will weep for it in ſilence."

When Mr. Fell thus thought, wrote, and acted, he was no novice; he was a man of forty-two; his habits were formed; and they were habits of piety and benevolence. Of this, Gentlemen, many of you have the teſtimony of your own knowledge and experience: and happily for the memory of your venerable friend and preceptor, your teſtimony ſtands deſervedly high with the world.—Mr. Fell's well-earned reputation, and firſt ſucceſs as an inſtructor of youth, procured him a ſucceſſion of pupils of the higher order, during the whole period of his continuance at Thaxted; and he was bleſſed with ſimilar ſucceſs. And is it nothing in a man's favour, to have it ſaid by men of the firſt eminence in the commercial, the literary, the political world, " If we have " made any proficiency in uſeful knowledge, " in general literature, in morals, in religion, " to that man, under God, are we indebted " for it?"

But

But this ſtate of honourable and uſeful occupation, in domeſtic, and in public life, could not in the nature of things be permanent. That very celebrity which he had acquired ſo fairly, and which he was enjoying in ſo much compoſure and tranquility, marked him out for an important public ſtation in the vicinity of the metropolis; and which proved to him a ſtation of much difficulty, danger, and diſtreſs. In an evil hour he became reſident tutor in the Academy at Homerton. I mean not to give offence to any one, but ſimply to ſtate what is given to me as a fact, when I ſay, That long before Mr. Fell entered on this charge, a ſpirit of diſcontent, of inſubordination, and of impatience of authority, had unhappily found its way into this ſeminary, to the no ſmall reproach of both learning and religion, and had given ſolid uneaſineſs to more than one of Mr. Fell's predeceſſors. The introduction of a new tutor, though of acknowledged merit, did not allay the ferment; and our friend had ſoon too juſt a cauſe to regret the calm delights of a country congregation, and the pleaſure of inſtruc-

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ting a few tractable and affectionate pupils, round a board, and a fireſide, which he could call his own. The hiſtory of the open rupture which enſued, it would be painful for me to detail, and it is unneceſſary at this time to repeat. God forbid I ſhould preſume to dive into the heart of any man, or of any body of men, and impute to them motives which they do not avow; if they were pure, they deſerve praiſe, not cenſure; if otherwiſe, I hope God will forgive them. Our immortal friend is now far beyond the reach of ſuch praiſe and blame as we wretched reptiles have it in our power to beſtow, or to with-hold. Providence permitted him to fall under a momentary depreſſion, only to exalt him more highly even in this world. The proſecution, if it may be called by ſo ſoft a name, iſſued in a vote of expulſion of the much-reſpected Homerton profeſſor from his rank, his office, his home, his ſubſiſtence; from all that could be taken away from him as a man, a gentleman, a public teacher, a member of Chriſtian ſociety: and all this without an opportunity granted, and never denied, in England,

England, to the worſt of criminals, of being heard * in his own defence.

This ſentence was felt over the whole metropolis as a violent ſhock of electricity. The public ſaw with a mixture of aſtoniſhment, of indignation, and of compaſſion, one of the firſt ſcholars, of the moſt eminent Chriſtians, of the moſt amiable men of his day, and now bordering on his grand climacteric, turned adrift upon the wide world; ſent back to his native obſcurity, to waſte the dregs of ebbing life in ſilence and ſolitude. But you know the reſt; you know what conſcience, what gratitude, what juſtice, what reſpect to ſuffering age, to injured innocence, to modeſt worth, prompted yourſelves to attempt and to atchieve, on an oc-

* The fact is ſimply this: a charge conſiſting of eight articles was adduced by a Committee againſt Mr. Fell, to which he was required to give his anſwer in writing. He did ſo. No cenſure from theſe paſſed upon his conduct, until freſh charges, more ſerious than the former, having been brought forward againſt him, by gentlemen in the ſociety, *viva voce*, the friends of Mr. Fell conſidered it to be juſt and equitable that he ſhould have an opportunity of anſwering *new* accuſations, likewiſe *viva voce*; and he being actually in the houſe at the time, they moved that he ſhould be called in, confronted with his accuſers, and heard in his own defence. This was peremptorily refuſed.

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caſion ſo very ſingular and unprecedented. With a concurrence, of which likewiſe there are few examples, you determined to ſupport, in his character, in his fortune, in his miniſterial uſefulneſs and reſpectability, the truly great man, who had miniſtered ſo often, and ſo long to your harmleſs pleaſure, to your intellectual improvement, to your religious inſtruction. With a wiſdom and delicacy, worthy of ſo good a cauſe, you deviſed a plan which ſhould expreſs your benevolence, without encroaching on the delicate ſenſibility of the object of it. You nobly ſpurned the grovelling idea of permitting a venerable old man to appear to the world, or to himſelf, as a poor dependant on precarious bounty. Mr. Fell was, on your generous plan, to *earn* by the exerciſe of his greatly ſuperior powers, in the greateſt and beſt of all cauſes, that pecuniary aſſiſtance which his ſituation called for, and which your liberality was ready to ſupply for his temporal recompenſe. A courſe of lectures on the Evidences of Chriſtianity, to ſerve as an antidote to modern infidelity, and to profligacy, at once the parent and the offſpring of infidelity, was propoſed, was undertaken, and commenced

commenced under the happieſt auſpices that could attend an enterprize which combined ſo many, and ſuch laudable views. But my heart and ſpirits fail me, as I proceed. The man who had ſtrength of mind to encounter, and to triumph over, calumny and unkindneſs, who had learned in the ſchool of his Divine Maſter "not to be overcome of "evil, but to overcome evil with good," ſunk under the preſſure of exceſſive obligation. He could abide "the pelting of the pitileſs "ſtorm," but he melted away under the too potent flame of zeal and friendſhip. Like a veſſel long at ſea, which when caught by two vehement counter-currents, is unable to preſerve any ſtated courſe, is alternately driven in that direction and in this, ſtruggles for a while, but, at length, founders, and goes to the bottom; ſo our long tempeſt-toſſed friend and brother, at a ſeaſon when the powers of animal nature were of themſelves beginning to ebb, run down by unkindneſs, carried back into the ſtream by affection, fell a victim to the colliſion and conflict of contending emotions. Finally, the intenſe application of mind requiſite to the

compoſition of his Lectures, for both the pulpit and the preſs, and the extraordinary bodily exertions which the delivery of them to audiences uncommonly crouded, rendered neceſſary, overwhelmed the declining and impaired fabric, and ſuperinduced that complication of diſorder, which, after a few lingering months, terminated in what is haſtening to terminate us all—death.

But we have the conſolation of reflecting, my friends, that as our departed friend fell, in ſome meaſure, a martyr to religion, ſo he continued, after he was conſtrained to quit the field, by the wounds which he had received, to bear an uniform teſtimony to the truth as it is in Jeſus, which he cordially believed himſelf, and which he taught and preached to others. Mr. Fell, it is well known, was a firm and ſtrenuous aſſertor of the peculiar doctrines of Chriſtianity. I will not apply to him the quaint epithets of Orthodox, or Calviniſt, terms which, in the eſtimation of ſome, imply all that is ſilly and fooliſh, and of others, all that is venerable and dignified; which the one can never men-

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tion without a ſneer, and which the other pronounces as a charm; but which ought not, in juſtice, to excite either the one feeling or the other: our friend was John Fell, the intelligent, pious, zealous, liberal-minded, bible Chriſtian. He was too great to be the echo of a Shibboleth; he was not deſtined to be the laſt expiring ſpark in the tail of a comet, but to be himſelf a ſtar of the firſt magnitude, with ſatellites, and belts, and rings ſurrounding him.—I feel myſelf falling into my own nothingneſs, and I hurry to my expiring friend. Speaking of reformation, reformation among Chriſtians: "It muſt begin," ſaid he, "in the ſpirit and practice of ſecret "prayer, which lets us know feelingly what "we are, diſcovers to a man the plague of "his own heart, and leads him to diſcloſe "his whole caſe, in confidence, to the great "Phyſician." Speaking of the doctrine of the atonement, to a boſom friend, "I can "conceive," ſaid he, "no reſting point between "believing this and believing nothing." Feeling the witneſs and the approach of death, and expreſſing, to a reſpected friend, his attachment to life, "yet not," he added,

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" unleſs I live to the glory of God, and to " promote his cauſe and intereſt in the " world." To that friend, he ſaid, in reply to the enquiry, " How is it with your ſoul? " are you happy in your proſpects? On " what do your hopes reſt?" " Yes; I am " quite happy; my hopes reſt only on the " blood and righteouſneſs of the Lord Jeſus " Chriſt." His friend took the liberty to congratulate him on the manifeſtations of the Lord's goodneſs to him, expreſſing his hope that the God who had ſupported him through ſo many trials, would continue his ſupport, and adminiſter ſtrength equal to his day. " O yes," replied he, with renovated vigor, " You know he is *the Lord God of Truth*, and " I hope I can add, *thou haſt redeemed me, O " Lord God of Truth.*" Reduced to a ſtill more languiſhing ſtate, and encouraged ſtill to reſt on God; " the ſtrength of Iſrael," ſaid he, " will not lie." The powers of nature gradually failed—by little and little the man ſtole away from us, and the ſaint imperceptibly took a ſilent flight to heaven. " May " I die the death of the righteous, and may " my laſt end be like his."

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